‘Abodah. Some report: R. Nahman b. Isaac said: When we say that if he has not moved his feet he goes back to the ‘Abodah, we mean this to apply only to one who is accustomed to say a supplication after his Tefillah, but if he is not accustomed to say a supplication after his Tefillah, he goes back to the beginning.

R. ELIEZER SAYS: HE WHO MAKES HIS PRAYER A FIXED TASK etc. What is meant by a FIXED TASK? — R. Jacob b. Idi said in the name of R. Oshaiah: Anyone whose prayer is like a heavy burden on him. The Rabbis say: Whoever does not say it in the manner of supplication.[7] Rabbah and R. Joseph both say: Whoever is not able to insert something fresh in it.[8] R. Zera said: I can insert something fresh, but I am afraid to do so for fear I should become confused.[9] Abaye b. Abin and R. Hanina b. Abin both said: Whoever does not pray at the first and last appearance of the sun.[10] For R. Hiyya b. Abba said in the name of R. Johanan: It is a religious duty to pray with the first and last appearance of the sun. R. Zera further said: What text confirms this? — They shall fear Thee with the sun, and before the moon throughout all generations.[11] In the West they curse anyone who prays [minhah] with the last appearance of the sun. Why so? — Perhaps he will miss the time.[12]

R. JOSHUA SAYS: HE WHO IS WALKING IN A DANGEROUS PLACE SAYS A SHORT PRAYER. . . IN EVERY TIME OF CRISIS. What is ‘TIME OF CRISIS’ [‘ibbur]? R. Hisda said in the name of Mar ‘Ukba: Even at the time when Thou art filled with wrath [‘ebrah] against them like a pregnant woman, may all their need not be overlooked by Thee.[13] Some there are who say that R. Hisda said in the name of Mar ‘Ukba: Even at the time when they transgress [‘oberim] the words of the Torah may all their requirements not be overlooked by Thee.

Our Rabbis taught: One who passes through a place infested with beasts or bands of robbers says a short Tefillah. What is a short Tefillah? — R. Eliezer says: Do Thy will in heaven above,[14] and grant relief[15] to them that fear Thee below and do that which is good in Thine eyes.[16] Blessed art Thou, O Lord, who hearest prayer. R. Joshua says: Hear the supplication of Thy people Israel and speedily fulfil their request. Blessed art Thou, O Lord, who hearest prayer. R. Eleazar son of R. Zadok says: Hear the cry of thy people Israel and speedily fulfil their request. Blessed art Thou, O Lord, who hearkenest unto prayer. Others say: The needs of Thy people Israel are many and their wit is small.[17] May it be Thy will, O Lord our God, to give to each one his sustenance and to each body what it lacks. Blessed art Thou, O Lord, who hearkenest unto prayer. R. Huna said: The halachah follows the ‘Others’.

Said Elijah to Rab Judah the brother of R. Sala the Pious: Fall not into a passion and thou wilt not sin, drink not to excess and thou wilt not sin; and when thou goest forth on a journey, seek counsel of thy Maker and go forth. What is meant by ‘seek counsel of thy Maker and go forth’? — R. Jacob said in the name of R. Hisda: This refers to the prayer before setting forth on a journey. R. Jacob also said in the name of R. Hisda: Whoever sets forth on a journey should say the prayer for a journey. What is it? — ‘May it be Thy will, O Lord my God, to lead me forth in peace, and direct my steps in peace and uphold me in peace, and deliver me from the hand of every enemy and ambush by the way, and send a blessing on the works of my hands, and cause me to find grace, kindness, and mercy in Thy eyes and in the eyes of all who see me. Blessed art Thou, O Lord, who hearkenest unto prayer’.[18] Abaye said: A man should always

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(1) Lit., ‘Service’: the name of the sixteenth benediction.

(2) The last benediction but one.

(3) The last benediction.

(4) On concluding the Tefillah, one steps back three paces.

(5) Or, my father, my teacher.

(6) E.g., My God, keep my tongue from guile etc. V. P.B. p. 54. Cf. also supra 16b, 17a.

(7) I.e., as if he were really asking for a favour.